

THE WESTERN MIDNIGHT CRY!!!

VOL. III.]

CINCINNATI, SATURDAY, MAY 18, 1844.

[No. 10.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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(☞ All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.

(☞ A general assortment of Second Advent Books and Publications are kept at our office, for sale.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfillment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."

IV.—The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

(☞ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2,000 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, i.e. commencement of the 1835 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and момen-tarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, MAY 18, 1844.

GREAT TENT MEETINGS.



LECTURES.

Lectures will be delivered, Providence permitting, at the "GREAT TENT," on Sabbath next, at 11 o'clock A. M. and at 3 and half past 7 P. M., and probably each evening through the week. Further notice relative to the meetings, may be expected on the Sabbath.

THE MEETINGS.

The meetings are still continued at the Great Tent, and have increased in interest since our last account.—Bro. Brewer lectured on Sabbath A. M., upon the "seven seals." The congregation were much interested. Bro. Fitch lectured in the afternoon, briefly going over the second, seventh and eighth chapters of the prophecies of Daniel. The rise and fall of the four universal kingdoms that were to precede "God's Everlasting Kingdom," was illustrated in a very impressive manner, by the aid of a carved image, representing the one described in Dan 2: 32, 33. When proof was adduced that ancient Babylon fell, the head of the image was taken off and laid aside; and so of the breast and arms, the belly and sides, then the legs, leaving nothing but the feet and toes. None but the wilfully blinded could help seeing that we are living in the very last days. Bro. Fitch lectured again in the evening from Dan. 11th and 12th chapters. More attentive congregations could not be found, than we had throughout the day. The number that thronged the tent, could not have been much, if any, less than 5000 persons to each of the meetings P. M. and evening. On Monday evening the rain fell and the wind blew so as to prevent raising the tent, and there was no meeting. On Tuesday evening Bro. Fitch lectured for the last time. His discourse was upon the Hope of the Christian, and penalty of the Divine Law to be executed against the wicked; the former centering in the resurrection and the latter in death. Bro. Fitch and wife, and his little daughter, left on the steamboat Cutter, on Wednesday A. M. He goes to Cleveland by the way of Beaver. Bro. Brewer and wife were in his company on the same boat.

Since our tent meeting began, we have heard of many cases of powerful awakening, but no account of any conversions has yet reached us. But we are persuaded such labors are not lost. Indeed they are not; for God's people have been greatly comforted and encouraged; and we humbly hope and pray that when the "Son of Man shall come in the glory of his Father, with his angels, to gather his elect from the four winds," he may find some that have been sealed for the kingdom during these meetings.

On Wednesday at 3 o'clock P. M., the ordinance of Baptism was attended to at the foot of Mill street.—Twenty-one were baptised. The congregation was large and very attentive, except two or three half grown boys,

who plunged into the water and swam ashore. Their efforts to disturb our peaceful exercises proved an entire failure. We will bear these taunts in pity for the ignorant creatures, knowing that God will soon vindicate his cause from all such insults.

The communication from Bro. Fitch, should form a part of his discourse which was published in our last number.

(☞ We recommend, particularly to our exchanges, a careful perusal of the article in another column under the head, "Psalm of David, 37." It presents the views of the ancients relative to the advent of the Lord, and particularly in regard to the future inheritance of the saints. Will the "W. C. Advocate," "Watchman of the Valley," "Star of the West," and any others, give us their views upon it, particularly upon verses 3, 9, 11, 18, 22, 29, 34?

TABERNACLE.

As we have no place in which to hold our meetings, it is considered by the brethren generally, advisable to erect a temporary building, about 60 by 80 or 100 feet. The friends that will sit in this work are called upon to leave their subscriptions at the office on Third street, as soon as possible. Separate lists will be opened for money, materials, and labor.

(☞ It is possible that we may be absent from our post next week. In such case there will be no paper issued till the following week.

(☞ In consequence of rain, there was no meetings at the tent on Wednesday and Thursday evenings.

THE PAPER.

If our friends design to have the paper continue beyond the present volume, should it be needed, they must needs send in the funds immediately.

Bro. and sister Brewer left on Wednesday last for N. York, but expect to return immediately should time continue. Their family who live in Brooklyn require their presence. If time and circumstances permit, upon his return the design is to start out a company from this place, with the Great Tent, to spread the truth in the surrounding country.

We have received a lengthy communication from J. H. Denham, Bethel, Clermont county, O., principally devoted to the subject of the "Return of the Jews," which doctrine, in a limited sense, he advocates. The article is well written, and under ordinary circumstances would be published; but so much has been said without eliciting any new arguments, that we very respectfully decline its publication, until first furnished with a condensed review of the articles in No. 13, Vol. 2, and No. 1, Vol. 3, of the "Wes. Mid. Cry."

(☞ Brother Kimball has just returned from a tour of three weeks in Indiana. He lectured in Rushville, in the Methodist Episcopal house, and in the Court House, to full houses. He lectured in Burlington in the Methodist house, attention good; also in Rush county, in Laurel, and at Mr. Lynville's meeting house, in Fayette county. In the last place four or five preachers have embraced the Second Advent doctrine.

(☞ An interesting letter from Bro. Butt has been mislaid. He is lecturing in Kentucky.

CHRISTIANS.

What does this term mean? A body of people in this city, calling themselves by this name, have recently expelled some ten or twelve members, among whom were two of their *deacons*. What for? Not because they were not *Christians*, nor for neglect of Christian duty; but because they neglected to go to meeting in the house where these *Christians* meet to worship. In short, they loved to hear about Jesus Christ obtaining his rights, too well to go to a place where the subject was opposed and trifled with. How would the following look?

"Resolved, That inasmuch as the brethren and sisters [in Macedonia] against whom the charges [for not going to meeting at Ephesus] now under consideration are made, do refuse to give satisfaction [by going back to Macedonia to listen to the opposition of certain apostates, to Christ having his rights] by acknowledging and confessing the same: Therefore, Resolved, that they be expelled."

[*Apollos, Secretary.*]

The above is a copy of the resolution, except what is included in brackets.

2d THESS. 2: 7-12.

"For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder] till he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: WHOSE coming is after the working of satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness IN THEM THAT PERISH; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

What "mystery of iniquity" in Paul's day operated against the people of God? There is but one answer. It was Pagan Rome. That power did then, "already work" against the saints, and being a Universal Empire, did hinder any other persecuting power being "revealed." According to historians, ten general persecutions took place under their administration, during which *Three millions of Christians* suffered martyrdom. When was that power "taken out of the way"? According to Gibbon, it was done in the year of our Lord 506. (See Litch's Prophetic Expositions.) What "wicked" or persecuting power arose immediately upon that being taken out of the way? This question, also, has but one answer. It was Papal Rome, which during 1200 years destroyed 50,000,000 innocent unoffending christians. This power is doomed to be "consumed" wasted away, and finally destroyed by the brightness of Christ's coming. Its civil power has been so consumed, that they have been unable to take the life of a Christian for almost half a century, unless it may have been secretly done under the dark coverts of some of their pretended religious institutions. Their destruction is to be by the brightness of Christ's coming: whose [not the Pope's. His character is given in verse 4.] coming is after the working of satan, &c. But to whom is Christ's coming after, or like the working of satan? The answer is before you: It is to *them that perish*. In other words Christ is the sinners devil; for he comes to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe in that day."

The coming of Christ is like the working of satan to *them that perish*, in another sense. When God gave man dominion over the whole earth—delighting himself in the being whom he had created after his own image

and likeness—When all the inferior creatures of God delighted to do him homage, and his Maker conversed with him face to face; then satan came by "subtlety" and robbed him of both his dominion, and seat of empire. So Christ will come upon those who do not watch, like a thief, and take his people up to himself in the air, while he spoils the empire of satan, and gives it back to its lawful heir, and to as many others as receive him, and love his appearing. Those that go before him and cry, Prepare ye the way of the Lord! should not be surprised at being set down as deceivers, setters forth of false signs, enemies to righteousness, disturbers of the peace of the church, &c. Those that "receive not the love of the truth" will treat the coming of Christ, with all its attendant circumstances, as though it were the work of sin and satan. A professed Christian editor says, "Millerism is a lie, and its leaders are doomed to the hottest hell, &c." Very well; the coming of Christ is after the working of satan to all such as have pleasure in unrighteousness, having loved this present world.

LAST DAY TREASURES.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." James 5: 1-3.

METHODIST BOOK CONCERN.—At the General Conference of the Methodist Episcopal Church, in session in New York, the reports of the agents of the Book Concern were submitted. The following is a statement of its assets and liabilities:

ASSETS.	
Real Estate,	\$100,796 65
Printing Office,	109,228 88
Foundry,	877 50
Bindery,	6,050 61
Notes and Book account,	183,530 56
Merchandise,	192,411 87
Cash Account,	15,372 64
Periodicals,	42,000 00
Liabilities,	\$860,267 71
	3,863 13
Net Assets,	\$846,585 58
Profit on the four years,	\$44,727 95

The report of the Cincinnati Book Concern was also read, showing during four years,

Sales to the amount of	\$516,177 12
Net profits	216,901 88
Dividends paid to annual conferences	79,700 00
Paid to general superintendents for current expenses	13,900 00

Six hundred and fifty thousand dollars piled up in one concern, without the least provision for the widow or the orphan, unless it be those of the favored priests: While the almost suffering poor are dragged before their judgment seats for not paying up their class money, &c. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7-8.

INFLUENCE OF SECOND ADVENT PREACHING.

While one of our lecturers was recently laboring in Virginia, a man who had been notorious as an oppressor of the poor, listened to the lectures and became awakened. At this time, he was holding in his possession a farm that had been most unjustly obtained. One day before our brother left the said neighborhood, while standing in the door, a man came to him and said, "I feel to thank God that you ever came to this place; for myself, wife, and children, had been turned out of doors by Mr. —, but since he has heard you preach, he has given me back my farm and I now have a home for my family."

ANOTHER.—Two brothers had for a long time been at variance, and at the time the lecturer above mentioned commenced his labors, they were preparing to fight each other. They listened to the truth of God relative to the near approach of the Saviour to judgment—became convinced of it, and the herald of the coming Bridegroom took them by the hand while they were both bathed in tears—made their mutual confessions, and prepared by humbling themselves before God, to meet the King of Kings at his coming. There has been much talk about frightening weak minded persons with these Bible truths. O that God would frighten a multitude more in the same manner, before they become frightened by "the face of him that sitteth upon the Throne!"

COMMUNICATIONS.

LETTER FROM BRO. BARTHOLOMEW.

AURORA, IA. May 11, 1844.

DEAR BRO. JACOBS—

In this week's number of the Western Christian Advocate, I notice an article by the editor, under the head, "Consistency and Justice," which perhaps deserves a passing remark. The editor takes some three paragraphs from a communication in the Western Midnight Cry, of the 13th of April last, upon which he comments as follows: First paragraph, "A writer signing himself D. Bartholomew, in a late number of the Western Midnight Cry, giving an account of the cessation of several Millerites, (no such name in the communication,) from the Methodist Episcopal Church in Aurora, IA, says, considering their escape somewhat fortunate, and having put their hands to the plough, they do not wish to return. Like Lot in one sense, they wish not to look back, and unlike him in another, they plead not for the little city of Zoar, but are determined to flee to the mountain, which alone will prove like the shadow of a great rock in a weary land." On this he remarks: "Now it is strange that those Millerites should have been so long (how long, mark!) in making up their minds to flee from the city of destruction—the Methodist Episcopal Church. Lot's wife lingered only a few minutes, and she was turned into a pillar of salt; but the Aurora Millerites have been lingering, at least nine or twelve months. The Almighty must have been more merciful with them than he was with Lot's wife, or else the Methodist Episcopal Church is not the doomed city of destruction after all." Perhaps my Bro. can inform us how long Lot had sojourned in Sodom, to the moment he was commanded to flee from the city devoted to destruction; and also how many minutes Lot's wife lingered, after having escaped from the city, when she was turned into a pillar of salt. I can find no account of her lingering after leaving the city, but looking back; perhaps a desire to return. Lot, it is said, lingered in the city until the angels laid hold of him, and took him, his wife and two daughters, by the hand, the Lord being merciful to him, and brought them forth and set them without the city. Now, my Bro. I would just remark, that I believe with two or three exceptions, we are unlike Lot's wife, we have not looked back, and as far as I know, have not as yet had a desire to linger, or return. But how my Bro. got his knowledge of our lingering, at least nine or twelve months, I know not; if we did linger, it was like Lot before he left the city, for surely it is not since, although we have left many for whom we have a strong attachment, and christian fellowship. But further, says the editor: "The same writer says the preacher in charge stated that none of those who had seceded, could be admitted into class meetings, or love feasts in the Methodist Episcopal Church, and that the door of the Methodist Episcopal Church would be closed against all lecturers on the Second Advent. He then asks, does the writer suppose the Methodists can fellowship, or open the doors of their church, for the use of persons that compare them to the abominable inhabitants of Sodom and Gomorrah?" and closes this paragraph with a short petition, which I hope

all will remember when they address the throne of grace: "O that the Great Head of the Church would teach them Christian charity!" I frankly acknowledge that I do not suppose the Methodists, as a body, can fellowship those that oppose them in their views on doctrinal points, or attempt honestly to point out what they think to be errors in the church, or those that call them Babylon, Sodom, &c. Neither do we suppose the methodists can fellowship those they charge with damnable heresy, and of giving heed to seducing spirits and doctrines of Devils, false prophets, &c. I do most cheerfully agree with my Bro. to unite with him in his petition. Once more, says the editor, the writer remarks, it is not considered that the Methodist Episcopal Church, as a body, own a house or place of worship in Aurora. They have been, and still are, dependent on the favor of the Trustees, a majority of whom are believers in the speedy Advent. He then remarks: "We hardly supposed that an editor of a newspaper would have published such a statement." If true in fact, why should not an editor have published it; if false, perhaps our good Bro. can point out our error, for surely he has not done so by his reference to the law of the land, in certain cases made and provided; it will not apply under all circumstances. He goes on to exemplify, by what he may conjecture a particular case, but it is like beating the air. After striving to create the impression, that the claim on what is called the Methodist Episcopal church in Aurora, rested on the fact that a majority of the Trustees of said church were what he calls Millerites, the case is so plain to his own mind, that he says he waits for no reply, but remarks truly that self-interest will teach some men what the truth cannot; and he might have added to this, that self-interest with some is stronger than the principles of Justice and equity. Suffice it to say that the Trustees of said church, being men of some little understanding, do not pretend to any shadow of claim, on the ground he has supposed, their claim being founded on better premises. He further remarks: "If the day of judgment had come on the 21st of March, and found D. Bartholomew, and the editor of the *Midnight Cry*, holding opposite principles, they would have been ranked with the bold advocates of wrong." Indeed, Bro. Jacobs and myself have great reason to be grateful, that we are not to be judged alone by this Brother, for then might we be condemned for crimes that we might commit in the future. We are commanded to judge not, lest we be judged, for with what judgment, &c. Also it is said, judge nothing before the time. But this Bro. would have had us judged, and condemned, on the 21st of March, for supposed crimes committed on the 12th of April. Now, my Bro., where is your head, Consistency and Justice? "Whoso rewardeth evil for good, evil shall not depart from his house." Prov. 18: 13. "Let us therefore, not judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." We see a great fitness in your petition, and let us again, and again, press our suit at a throne of grace, and when we pray earnestly for others, we may be justified if we should be a little selfish, and pray also for ourselves. A little more charity will surely do us no harm, and let us pray God to preserve us, soul, body, and spirit, blameless to his coming. Amen.

D. BARTHOLOMEW.

P. S. Perhaps our good Bro., when he sees his error, as I think he must, may inform his numerous readers, through his widely circulated paper, that he too is liable to be mistaken, and that he also, as the editor of a newspaper, published statements which might be some little injury to others, which are not altogether justifiable by the facts in the case. Come, my Bro., it is said an open confession is good for the soul, and we think it is even better than sacrifice, and to harken than the fat of rams, and thereby, it may be, you will escape that judgment by which you have perhaps too prematurely judged others as the bold advocates of wrong.

We had understood previous to publishing the article which called forth the one above noticed, that the house in which the M. E. Church at Aurora, was private property.

[En.

LETTER FROM BRO. J. B. COOK.

SPRINGFIELD, Ill., May 8th, 1841.

DEAR BRO. JACOBS:—

I arrived here about the 20th ult., found a goodly number of believers, who are "looking for and hastening unto the coming of the day of God." They did, and do still, believe that "the coming of the Lord draweth nigh." There was especial expectation excited by the facts connected with the time of the pass-over, from the 2d to the 4th inst. This period has, however, passed, and we have not to wait for that, or any other period to terminate, ere the Great "Noblemen's" return.

I confess my confidence was strong that the 2300 prophetic days would have ended, and some marked event relative to "*the end*" would have been witnessed ere now. I do confess that I have both "looked for" and loved the appearing of my blessed Saviour; and as my belief that the time for that longed-for event was revealed in the 2300 days, I have been disappointed. My mistake in that particular is manifest, yet so far as my knowledge now extends, it is confined to that particular. My reasons for believing in the time have been freely and fully given. They were obtained at first from the unerring word of the Lord; and as I afterwards learned, was sustained by some of the brightest ornaments of the church. This last fact is by most, thrown into the shade; but the events which not a few of our opponents have looked for as marking "*the end*" of prophetic time have not transpired. My disappointment, therefore, should be shared by all who have seen that the time would end ere this period, and who expected some marked development of the Divine plan for human salvation. As no event has occurred which can be regarded as "*the end*" of indignation, I conclude that the period has not past, though I have no light to detect the mistake, if any, in the dates. However, the argument based on the "signs of the times," the prophetic events, and the seven trumpets, seems firm as eternal truth; hence I say that the Lord is coming soon. My whole heart and soul cries out for God, "Come Lord Jesus," come quickly, "even so, amen." Angels and apostles raised their hearts and harps in joy at this event, Rev. 19: 16; 22: 20. We cannot feel sympathy with apostles or angels if indifferent to the coming of Jesus. Some of the most enlarged promises of God cannot consistently apply to those who are indifferent, much less, those who are opposed. I could not deem myself a Christian at all were I, as most seem, indifferent to this subject, and these promises. The marvel is that many can be so deluded as to deem themselves Christians when doing despite to the condition of those promises, viz. "looking for" and loving the appearing of Jesus.

We are in a waiting posture, willing to do all in our power to prepare ourselves and others for the greater crisis. We are stayed on God, assured that those who trust him shall not be confounded. We could not consistently, or, to speak in general terms, with a clear conscience, have done differently from what we have; consequently we are not anxious for the future. The Lord will come soon and gather together all his believing children. Amen!

Yours in hope, J. B. Cook.

I have had an attack of ague, which has prostrated me, but I did not think it best to publish it; I am now better, as are the rest of my family.

LETTER FROM A. G. PERKINS.

CONIVERSVILLE, Fayette Co., Ind., May 19, 1841.

DEAR BRO. JACOBS:—

The Advent cause is the only one in which I feel any great degree of interest. Politics, sectarianism, and worldly gains, have all vanished before

the glorious doctrine of the coming of Christ.

The cause in this part of the country is about at a stand. Those who have been its enemies appear determined to remain so to the end; and it is probable that nothing will awake them but "the sign of the Son of Man in Heaven." On the other hand, its friends have neither buried their Bibles, nor turned infidels; neither have they cast away their confidence, in the speedy coming of their Master. If they had trusted in man, they would have drawn back, and though March is past, and their redemption has not come, they believe from the expiring prophetic periods, and the signs of the times, that it is nigh even at the doors. One new feature in the history of the cause is developing itself in this part of the land. Adventists are beginning to agitate the question, whether they shall stand connected with the sects of the day. But some of us were not permitted long to think upon it, until we found our old places too hot with contention for us, and we were forced to leave; or have been cut off for plain dealing with those in high places.

With myself, this question is entirely settled. The Bible has been my counsel in the case, and I find in Rev. 18: 13, that dealing in the bodies and souls of men, is a part of that unholy Babylonish traffic, which God will destroy: And I read in verse 4, "Come out of her my people." Not, "I will come and take you out," but *Come out*; do it yourself. The churches have, and continue to sanction this abominable work, and as I believe we are bound to obey God or lose our souls, what else can we do but leave? Moreover, it is evident that a large majority of Church members do not love the appearing of the Lord. So much are they opposed to it, that you must not pray about it, sing nor talk about it, or they are offended; and as for preaching on the subject, that is entirely out of the question; so much so that it appears to damp their holy joy when it is mentioned. Their own preachers purposely go round it in many instances when it comes directly in their way. Or if they mention the coming of Christ, they are very careful to guard themselves by saying they are not "Millerites" i.e. they are not looking for Christ. I here put the question to all who are looking for their Lord, Can you hold communion with such things? Can you listen, and behold, and not arrive at the conclusion that you have no business there?

But they have no use for us in the churches. We can do them no good. Our theme is the Coming of Christ and the Resurrection. Theirs is death. We are looking for an inheritance in the new Earth. They for a heaven nobody knows what, or where. Why then should we remain together?

Perhaps these views may be considered disorganizing, but they are my honest sentiments, and I have acted accordingly: but I am willing to change them when I am convinced they are erroneous.

Yours, in the hope of Christ's speedy coming,

ALEX. G. PERKINS.

MARTIN LUTHER TO POPE LEO, X.

"Now, then, I come to you, Most Holy Father, and prostrate at your feet, entreat you to restrain, if possible, the enemies of peace. But I cannot retract my doctrines. I CANNOT CONSENT THAT RULES OF INTERPRETATION SHOULD BE IMPOSED ON HOLY SCRIPTURE. The word of God, the source whence all liberty flows, must be left free."

D'Aubigne's Reformation.

How then has it come to pass, in these days of degeneracy, that so many who profess to rejoice in the principles and practices of that great Reformer, do now so stoutly maintain, that "principles of interpretation" "must be imposed on Holy Scripture," and that the word, of God must not be left free, to express its own meaning, in the language which God has been pleased to use?

Why did the Pope need principles of interpretation? Most manifestly because he could not establish his blasphemous pretensions in any other way. But allow

him his own principles of interpretation, and he could establish all his impious pretences from the word of God. The same is true of Emmanuel Swedenborg. Just allow him his principles of interpretation and he can find scripture for all his ridiculous fooleries. So can any one else. Yet there are few things which our Professors, and Presidents, and D. D.'s, and the whole batch of Scribes and Pharisees have prated so much about in these last days, as their principles of interpretation.

Nothing is more convenient, for those who wish to have the credit of believing God, and of avoiding at the same time all reproach for the sake of any truth that is unpopular among men, than these principles of interpretation, for with these, the Pope, or the Devil, or Dr. Whithy, or Swedenborg, or any body else, can prove any thing they wish to have true. But the idea that the Bible is a revelation from God as it is, without any principles of interpretation whatever, or in other words, that God has told us what he means in the very words that express this meaning, without circumlocution or doubledealing; this is enough to fill the whole multitude of professed believers in God with pious horror.

But what can be plainer than this one thing, that if the Bible does not express Gods meaning, in the language which it uses, it never can be a revelation, without an inspired interpreter; and this is what the disciples of Emmanuel Swedenborg believe him to have been. Our temporal millennium spiritualizers, therefore, are bound to show that they have an inspired interpreter, or else admit that they do not know what the Bible means, and cannot know until such an one is found. The Bible as it is, teaches the speedy personal coming and reign of Christ on the earth with the immortal saints; but by principles of interpretation, the unbelievers of the age have learned to spiritualize the whole away. May God forgive the men who have dared thus to insult Him by wresting His word, and by their abominable principles of interpretation, making it teach any thing they wish to have true; may their eyes be opened, before it is too late, to see, that God has given us His own meaning, and to receive it; and look and wait, with all who believe the Bible, for the immediate coming of their Lord.

C. FROST.

HYMN.

We see the bright signs of his coming revealed,
And hear the rejoicings of those that are sealed,
And lift up our heads and unite in the song,
That soon the bright harps of the sky shall prolong.

He's coming he's coming no longer delay,
But rise, trim your lamps and be hastening away,
Unspotted and holy each garment must be,
And the soul from all sin and entanglement free.

To meet him in glory my soul is on fire,
And filled with the raptures of holy desire;
Oh haste blessed Jesus in majesty come,
And take thy redeemed to their heavenly home.

The glory already seems gleaming on high,
Be ready to meet with the Lord in the sky,
Pray on till the moment of conflict is o'er,
Pray on for our sorrows will soon be no more.

O hasten thy coming blest Saviour we pray!
Speed the wheels of thy chariot, and make no delay!
As strangers and pilgrims in sadness we roam,
We're waiting, we're longing to meet thee at home.

O put on thy glories blest Bridegroom and come,
Let the deserts be glad and the wilderness bloom,
And the saints who've been wash'd from their sins in
thy blood,
Shall exclaim, looking upward, "Lo, this is our God!"

WESTERN MIDNIGHT CRY,

CINCINNATI, MAY 18, 1844.

HAIL STORM.

A hail storm passed over this city about sunset on Wednesday evening. It lasted about five minutes. The hail resembled broken fragments of ice, more than ordinary hail stones.

One of these pieces of ice was measured by Bro. Eschelby, 186 Main street, after having been handled by a number of individuals. Its dimensions were 17 inches in length, 12 wide, and about 1 inch thick.

THE SEVENTY WEEKS.

The time of the commencement, and consequent termination, of the "seventy weeks" of Dan. 9: 24, is a matter about which a difference of opinion has existed for hundreds of years. We introduce an article below from "Wood's Bible Dictionary," published by D. Hilt, and T. Ware, for the Methodist Connexion in the United States" in 1813, which will show to our readers the views adopted by the early Methodists in this country, relative to this prophetic period. Let it be remembered that because the weight of evidence seemed to preponderate in favor of their termination in A. D. 33, which would consequently settle the end of the 2300 days, Dan 9: 14, to us in 1813, the passing of a few months over that time leads the said Methodists now to join the scoffing rabble, in crying, what will they do? The time has gone by! It is now proved to be a delusion, &c.—"A few years" makes but little difference according to this author. A brief period of variation in the time will not change the principle proved, viz: that Christ will come; and that the time of his coming is so fixed that we can arrive at it within "a few years." How do Methodists now talk? Why, in substance they say, because Christ did not come before the 21st day of March last, we therefore know nothing about it. He will not come in a thousand years, if at all—or because a given point in human argument has passed, they will not believe what God has said. We ask, who it is that is "throwing away their Bibles," and "turning infidels?" Look at your own "Standard authors," and blush at your skepticism and infidelity!

"A natural week is the space of seven days; such a week of nuptial feasting for Leah's marriage, Jacob finished, ere he obtained Rachel, Gen. xxix. 27. A prophetic week is the space of seven days, a day for a year. Nor was this method of calculation abstruse to the Jews, who had their seventh year a Sabbath, as well as a seventh day; and who, at the end of seven prophetic weeks, had their Sabatical jubilee. That the 70 weeks mentioned by Daniel, denote weeks of years, is agreed by every sensible commentator, but not the time when these 70 weeks or 490 years began. It is plain, they began from an edict to rebuild the city; they could not therefore begin at the edict of Cyrus or Darius for rebuilding the temple; but at the edict of Artaxerxes Longimanus for repairing the city, either in the seventh year of his reign, when he gave Ezra his commission to that effect, Ezra vii. and viii. or in the 20th year of it, when he gave Nehemiah his, Neh. ii. The edict in the 7th year of his reign was most favorable and was ratified by the counsellors, as well as by the King, and appears to have been just 490 years before our Saviour's death, wherein he finished transgression, and made an end of sin, by his complete atonement. Of these, seven weeks, or 49 years, were spent in rebuilding the city and its walls, amidst

no small trouble, and these ended about the death of Nehemiah. Sixty-two more weeks or 434 years, elapsed ere the public ministry of John or Christ began; and after confirming the covenant with many, Jesus, in the last half of the seventieth week, that is, at the end of it, made the sacrifice and obligation to cease in point of obligation. If, with Mercator and Petavius, we should allow Artaxerxes to have reigned ten years along with his father, and so the 20th to be the 10th after the death of his father Xerxes; then 483 years elapsed between that and the commencement of our Saviour's public ministry; and in the midst of the 70th week, or about three years and a half after, the sacrifices were abolished by his death. If we date the commencement of these weeks from the 20th of Artaxerxes, after the death of his father, the death of our Saviour happened 471 years after, in the middle of the 69th week; and we must leave the 70th for the events at the destruction of the Jewish nation, between A. D. 65 and 72, in which, after making covenants or leagues with a variety of the eastern princes, Vespasian, and his son Titus, entirely overturned the Jewish church and state. But, after all, it must be allowed, that the chronology of that period is not so absolutely fixed and clear, as to occasion any warm dispute about a few years; so that to me, it appears a small matter whether these 490 years be reckoned from the 7th or 20th year of Artaxerxes Longimanus, Dan ix. 24—26.

CANDID TESTIMONY.

We copy the following from the "Star," a political paper published at Richmond, Va. Well would it be for many professed Christian editors, and ministers, if they would go and listen to the reading of the Bible, with equal candor. By so doing, some of them might possibly be led to believe its truths.

MR. EDITOR—I have been a regular attendant upon the lectures of Messrs. Stuart and Freeman, upon the Second Advent night, embracing the following subjects: 24th Matthew, 11th Revelation, 2d and 8th chapters of Daniel—to all of which I listened with critical attention, and am ready to allow that the prejudice which in some degree existed in my mind to these ignorant fanatics, (as they are frequently called) has been entirely removed by the clear and explicit language of Scripture brought to bear upon the several topics discussed. If the Bible be a fanatical book, then are these men fanatics; for they seem to be thoroughly imbued with the spirit as well as the letter thereof. It appears to me sir, that the prejudice existing in the minds of many with regard to the advocates of this doctrine, would be entirely removed, would they but give a candid and impartial hearing; and that they are not such fanatics and perverses of sound doctrine as their opponents unwarrantably pronounce them to be.

If the doctrine of the Second Coming of Christ be a doctrine founded upon the scriptures of Divine Truth, can it be an unwelcome one to those who profess to be his disciples? and do they not by their opposition to the nearness of his Kingdom, declare with the Jews at his first advent, that they want

not this man to reign over them? If they loved his appearing would they not love to hear it talked of? I put these questions to those who profess and call themselves christians. If it be a doctrine of the Bible can it do harm to those whom it warns to prepare for that event? I for one think not.

I am glad to observe that as these lectures progress, there is also a progressive increase in the number of those who come to hear—and I am glad for the honor of Richmond as a christian city, that these gentlemen are beginning to be treated with that attention and respect which their mission demands.

The lecture of Mr. Stuart on Monday evening, on the 'Everlasting Kingdom,' was listened to by a respectable audience with the most profound attention; and while the speaker brought forward text after text of Holy Writ, in proof of his proposition that that kingdom was yet future, but nigh at hand, the eager and earnest listening of the audience attested that there was at least a plausible reason for them all to be interested in the subject. I understand that these lectures will be continued every night, excepting Saturday, during the present week, and that the topics to be discussed will be of a highly interesting character. All who desire to hear, correctly, the views of the Second Adventists, would do well to hear the remainder of these lectures. If possible, they will be heard by

A SUBSCRIBER.

ANOTHER.

Such has been, and still is, the determined opposition of the political and religious press to the Reign of Christ on earth, that we had long since given up the idea of ever receiving justice at their hands. The following, however, from "the Aurora," one of the organs of the hated "abolitionists," deals in language which ought to convey a lesson to the so called *Christian* editors around us. We wish the said editor success in his praiseworthy efforts to ameliorate the condition of the "down trodden" and "oppressed"; while we assure him that we still go for "abolitionism" not only of negro slavery, but of sin, death, and the Devil.

"MILLERISM."—Much obloquy is heaped upon those who believe in the Second Advent, by certain political papers, especially by those edited by some of the pharisees, who care not to vote for a duelist, gambler, Sabbath-breaker, slave-holder, free-mason, &c.; but the abuses of these men are comparatively light to those lavished by part of the so-called religious press. Now whether Mr. Miller is right or not in anticipating the speedy advent of the Saviour, it evinces any spirit but that of a true Christian to attempt to ridicule the subject in the manner in which many do. Let the final consummation of things arrive when it may, no man, I conceive, possessing generous feelings will make light of the matter—and should it be a thousand years to that time, even those who are now making sport of it, be they preachers, editors, or the great of the earth, will have to render a strict account for what they do. Are such preparing themselves to meet with approbation, the arrival of that period, when they talk in a vein of ridicule of "ascension robes" and all that kind of slang? Let them read that scripture which says, for every idle word spoken we shall give an account.—

There is now almost a universal exultation over Mr. Miller because he expected the end of time about the 23d of March. Who dare say it will not be soon?

PERILOUS TIMES.

"This know also, that in the last days, perilous times shall come: Formen shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good." 2d Tim. 3: 1-3.

"And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people: And there shall be a time of trouble, such as never was since there was a nation to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

The time of trouble is introduced before the deliverance of God's people, is spoken of. It would seem that they are to see the time of trouble, but be delivered from it: Being few in number, and possessed of wisdom to "discern between him that serveth God and him that serveth him not;" their combined influence is little dreaded, and hardly sufficient to awaken a persecution against themselves. There are, however, abundance of materials in a state of fit preparation for a time of trouble, which time, we doubt not, is now dawning. After having perused in our last number an account of troubles in Italy, and the combined operations of Russia, Prussia, and Austria, for the extirpation of a whole nation, (the Poles,) and the Roman, and Russian decrees against the Jews, add the following relative to the recent troubles in Philadelphia, between the Native Americans, and Roman Catholics. The Gazette describes the scene as follows:

The Natives held a meeting at Kensington. That meeting was attacked and dispersed by foreigners! On Monday, the 6th, another meeting was organized; that was attacked. Clubs, brickbats, fire-arms were used; houses stoned, and the Native Americans retreated, defending themselves with stones and pistols. Once they gained an advantage over their alien assailants. But the rioters became more fierce; they poured in a sharp fire; and the Natives retreated from the ground. A number of men were killed and wounded. George Shiffner was shot by an Irishman and died almost instantly. The Irish were in houses, and fired some 20 or 30 shots. Joseph Cox, C. Jackson, John Deal, George McCalmot, Samuel Beatty, Charles Vanstavern, Henry Temper, Edward Spain and David Ford, were severely wounded. Mr. Develin's house was torn down, John Tafferty's injured! The whole Irish population turned out; men, women and boys; the women and boys cheered on the men, and furnished them with stones, and ammunition and clubs!

4 past 12 o'clock, P. M.—About 10 o'clock an attempt was made by a part of the crowd to burn down the fence which encloses the Nunnery. They were fired upon by a party of Irish, and five of them shot. One, Nathan Ramsey, a blind maker, in Third street, near Brown, was mortally wounded. J. W. Wright, son of Mr. Wright, firm of Wright & Nephew, salt merchants, who was a silent spectator, was shot through the head, and fell dead on the spot!

The Native Americans held a meeting on Tuesday, the 7th inst., in the State House

yard—they adjourned to the corner of Second and Master streets, where they proceeded with their flag, occupying the market place.

Several guns were fired at them from the windows opposite the meeting; one man was killed, and several wounded. The houses were then attacked; the firing continued briskly, and much loss of life and destruction of property followed.

J. Wesley Rhinedollar, Matthew Hammit, Lewis Grieble, and John Luster, were killed. Wounded, Geo. Young, Augustus Peale, Wright Adis, W. E. Hilman, James Whittaker, Chas. Orte, Henry Henlepoh, Willis H. Bloney, J. M. Lawrence.

In the afternoon the houses on Cadwallader street were fired, and burned down. No engines were allowed to approach them. The military force headed by Gen. Cadwallader were ordered out, and about dark they marched to the spot where the riots and murders had taken place. Quiet followed: all firing ceased. Two men were seized, John O'Conner and Owen Daily, in a house where another man had his arm torn by the bursting of a gun, and another gun was found loaded with nearly two ounces of slugs! John Taggart was taken up as the murderer of Rhinedollar, and while being conveyed to prison was almost killed by the mob. Nathan Ramsay, Tabacconist, wounded on Monday, died on Tuesday.

Later accounts, at 9 o'clock of Tuesday the 7th, represent the riots at that hour as more fierce than ever. The Native Americans held a meeting, and passed strong resolutions against the murderers, (offering \$1000 for their apprehension,) and against being attacked by foreigners while treading their native soil, and discussing matters touching the public good. They then proceeded to the scene of the riot. Here an Irishman, who had shot an American, was caught. Two pistols were fired at him. He was then seized, dragged down the street, with a rope around his neck, and hanged at the market house.

The Hibernia Hose House, from which shots were fired, was burned down. In addition, one square of houses in Master street was burned! Three men were killed! upwards of thirty wounded!! and the city in a scene of tremendous excitement!!!

Wednesday Morning.—Report says the riots still continued worse than ever. About forty were killed—St. Michael's Church was occupied by the Irish. The Irish on the Rail Road and other places were pouring into Philadelphia to help their countrymen.

Still Later.—A mass meeting of the Native Americans was held on Wednesday—(some seven thousand present) and organized. After speeches, resolutions, &c., they adjourned.

At one o'clock, on Wednesday the 8th, another American was shot dead in the streets. The Irish were infuriated. The people were arming! Fire arms were discovered in various out-houses in Kensington. At 1 past 2, hundreds of Irish who fled from Kensington, are arming themselves at Richmond.

At 4 P. M., the riots were renewed, one

church burned, several buildings destroyed, and more lives lost. The number of persons killed were put down in one account at 50, in another at 80; and, what is more, force and more shedding of blood, it was thought, could only stop the riot. We suppose the church burned to be St. Michaels.

At past 4, the conflict was hotter. Nothing could check a general fight. The natives resolved to hold their ground—and, report says that at five o'clock the Irish were giving way before them. A bloody night's work was anticipated!

We may be laughed at for calling the very trivial circumstance of shooting down only a few scores of men in the city of "Brother Love," one of the events beginning the time of trouble: So be it. There are a class of men, who in consequence of their unbelief, are destined, not only to scoff at every fulfillment of prophetic truth, but to gather themselves together to fight against the King of Kings, and Lord of Lords. Rev. 19:19.

Another paper gives the following picture of the scene on Tuesday and Wednesday.

"The sights presented during yesterday and last night were truly sickening. Men with their wives, and often six or seven children, trudging fearfully through the streets, with small bundles, seeking a refuge, they knew not where. Mothers with infants in their arms, and little ones following after them, carrying away from their homes whatever they could pick up at the instant, passing along with fearful tread, not knowing where to turn."

"The fire now raging at St. Augustines Church, is occasioned by the burning of the magnificent library of books attached to the Church. They are piled up in front of the house, and made a bonfire of."

Later accounts state that 50 private dwellings in Kensington, were in ruins. The military had been called in from the surrounding country, and order in a measure had been restored. The Philadelphia American states that although the riots had been quelled, there was no concealing the fact, that the mob spirit was in the ascendant.

On Friday, Gov. Porter was in the city, and had ordered the military companies from Lancaster, and Harrisburgh.

The following from the "Clarksonian," published in Hartford, Ct., by a colored brother, will aid in making up the list of "Perils in the last days."

RECORD OF BLOODSHED!—Four Hundred Slaves to be Shot! Capt. Clarke, of schr. Patoxet arrived in New York recently from Matanzas, and states that 400 slaves connected with the late conspiracy were in irons, and would be shot in a few days. One of them had poisoned a whole family. Capt. C. left on the 25th ult.

SLAVE TRADE.—Late Bermuda papers state that the slave trade of Cuba is rapidly on the increase. During the last two months upwards of 2000 Africans have been landed on the island, directly from the coast of Africa.

In 1838, Mr. Turnbull estimated that 23,000 slaves per year, were imported into Cuba, of which Matanzas is a principal port. It is well known that these freshly imported slaves, are those who struggle for freedom, or, as it is falsely said, "create an insurrection." The result of their struggle is, that they are murdered by the hireling soldiers of

Cuba. How long, Oh God! How long will a Christian world witness this deliberate transportation of human beings from one hemisphere, to be murdered by the tender mercies of Christianity in another!

As a test of the state of feeling on this subject, in the *Free States*, it is sufficient to state that "Four hundred slaves to be shot," have gone the rounds of the papers as quietly as if there were "Four hundred cattle to be slaughtered!"

Further from the Island of Bloodshed.—

We have advices from Havanna to the 14th inst. General O'Donnell, the Governor General of Cuba, is determined to quell the insurrection, and all fancied sources of it, by *murdering* all who are suspected! "It is said," coolly observes the fiendish hearted New England man who conducts the New Orleans Picayune, "he (O'Donnell) will materially diminish the number of those engaged in labor on the island." If any thing could be more atrocious than the wholesale murders which the above sentence announces, it is the horrible, the awful audacity of the terms in which it is announced! "There were ordered to be shot this day, twenty-five negroes, and four English mechanics, and a mulatto poet, said to be very clever. He was to have been a leader in the insurrection." This is false; these wholesale murders are based upon fear, not facts.

"Arrests were daily made at Havanna. Private houses turned into prisons, the jails being full. Among those arrested, and soon to be shot, are Blakely, a dentist, Barbosa, an undertaker, and Rangel, a silversmith." We presume that Governor O'Donnell is moved to the murder of these men in order to confiscate their property, to his own use.

Will not our churches appoint a day of humiliation and prayer, in view of these dreadful massacres?

Among the items of intelligence in England by the last overland mail from the East, is the following:

"Peace and tranquility prevailed throughout the whole of the British possessions in India. * * * The accounts from China are equally favorable, and universal peace also reigns in that quarter. We regret to state that the *massacre of three Catholic Bishops, with seventy Christians*, at Corea, is confirmed. They were all beheaded. *One hundred and eighty more were strangled.*"

MOST HORRID.

The Baltimore Argus contains a private letter from Constantinople, dated March 26, 1844, in which is enclosed a translation of a letter from the Bishop of Scopia to the Greek Patriarch at Constantinople, giving an account of the outrages on a christian sect on the borders of Bulgaria, by the Albanians. This letter says:

"The men they have tied to columns and have committed upon the women and their daughters acts the most atrocious; after this they have hung the men up by their feet and forced their own wives to stifle them by means of smoke from straw burned under their heads. They have violated old women of eighty years, and young girls of ten. They have pierced the boys with their lances and roasted them like sheep, saying to them,

"You, in the time of Chivzi Pacha, would not prepare mutton for us to eat; see, now, in recompense, we roast you, and call to your assistance Chivzi Pacha." They tore off the clothes of the girls and compelled them to remain on foot all naked, and to serve them with wine all night. They dishonored the married women before their husbands, whom they obliged to hold torches in their hands. Oh! heaven and earth! how suffer such wickedness to be done, without shame and without fear, by the impious Albanians?"

This sounds like the cries of the martyrs under the altar, "How long, O Lord, holy and true, will thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6: 10.

EARTHQUAKES.—Capt. Tilton, of the brig Nauvoo, arrived this morning, informs us that a severe shock of an earthquake was felt at St. Johns on the 16th of April, at 8 P. M. Considerable damage was done to the houses. The inhabitants had commenced moving out of the city. Vessels in the harbor felt the shock. Heard of no lives being lost.

Capt. Stevens of the brig Meteor, arrived this morning from Guyana, reports that on the 16th of April, at 3 o'clock, P. M., a shock of an earthquake was felt at that place, which lasted about a minute. The Custom House walls were cracked in several places, but did not hear of its doing any other damage.

At Ponce, P. R., the shock was more severe. A great many of the houses were more or less injured, some being thrown down. It is said to be the heaviest shock ever felt at that place.—*Balt. Pat. May 10.*

The following is from the second number of a little sheet published in Oswego, N. Y., May 2d, 1844, L. Delos Mansfield, editor.

IF YOU WERE HONEST YOU WOULD CONFESS."

"Confess what?" "Why! that the time has passed by." "What time?" "The time you've set, the 21st of March." Well—we do confess that the 21st of March has passed. "Then you will acknowledge that you have been false prophets, will you not?" "No sir—far from that." We believe that the time has been given to the world just as God designed it should be, and for an important reason, even the fulfillment of prophecy—for until now the scoffing world and Laodicean Church, and apostate ministry, could not say, "*Every vision faileth*," (Ezek. xii. 21,) but now they do. Hear an extract of a letter from a clergyman on that point—"And now *the time has passed*. The event did not take place. You have *deceived* the people. Even the *most distant period* (*every vision faileth*,) fixed on by Mr. Miller and his followers, as far as I can learn has passed." Yes, dear friends, and for what reason? That just such ministers and people might fulfill the last prophecy by saying as above; and crying, "*The days are prolonged—every vision faileth*." But what saith the Lord unto them, (Ezek. xii. 23, &c.) "Tell them, thus saith the Lord God, I will make this proverb to cease—but say

unto them the days are *at hand and the effect of every vision*. For I am the Lord, I will speak, and the word that I shall speak shall come to pass, it shall be no more prolonged, FOR IN YOUR DAYS, O rebellious house, will I say the word and perform it, saith the Lord God." Yes; we furthermore confess that we believe this prophecy, as well as ALL the blessed Bible, and that the "effect of every vision" will soon be experienced, and that we do pity in our inmost souls, those poor deluded men, who are exulting because the dear Jesus has not come, for we know if they loved Him, they would not be so ready to anathematize us, because we expected him a *little* too soon. And we also confess that we believe, that eighteen hundred and ten years from the Cross, or eighteen hundred and seventeen from Christ's baptism, (when the sixty nine weeks were fulfilled, Dan. ix. 24 and 25, in con. Dan. viii. 14,) or 1335 years from the time Paganism was removed to make room for the papal power, (Dan. xii. 11) we shall see the glorious King of Israel in his beauty. We confess that we have not the shadow of a doubt on that point, and we are expecting Him whom our souls love, daily and hourly, and we can see nothing of the 2300 days beyond about the present time. And moreover, we confess that we can even be guilty of saying, "Come Lord Jesus, Come quickly." Now we recommend to those who are crying "peace and safety" for the glory of God, and are calling us false prophets and teachers of heresy, one passage in Isa. lxvi. 5, "Hear ye the word of the Lord, ye that tremble at His word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified! but He shall appear to your joy and they shall be ashamed." The following verses show that the Resurrection immediately comes. The people are now crying out "The World's Conversion! Foreign Missions, Return of the Jews, Temporal Millennium, and all, that the Lord might be glorified, and are casting out those who "tremble at God's word," when he tells us "the great day of the Lord is near and it hasteth greatly." But Jesus will appear to the joy of those looking for Him, but "they (those saying the days are prolonged) shall be ASHAMED."

L. D. M.

2 Peter, iii. 3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation?"

The world moves on as it has for the last eighteen hundred years—the sea rolls in grandeur and majesty—the sun gives heat by day—the moon gives light by night, and the stars gem the sky as they did on the glorious morning when the sons of God shouted for joy.

The man who can see signs in heaven and on earth, when every thing moves on so harmoniously, must have a distorted vision, a distempered brain, and a heart impregnated with the quintessence of fanaticism.—*Portland Tribune.*

SEARCHING QUERY.—We put it, says Brooks, to the consciences of some pious persons in modern time, whether the apprehension of the labor of studying prophecy, has not so prevailed over them, as effectually to prejudice their minds against the subject?

HYMN.

This world explore from shore to shore,
 'Tis like a baseless vision;
 Its lofty domes and brilliant ore,
 Its gems and crowns are mean and poor,
 There's nothing rich but heaven.

Fine gold will change and diamonds fade,
 Swift wings to wealth are given,
 All varying time our forms invade;
 The seasons roll, light sinks in shade;
 There's nothing lasts but heaven.

Empires decay and nations die,
 Bright hopes to winds are given;
 The vernal flowers in ruin lie,
 Death conquers all below the sky,
 There's nothing lives but Heaven.

Creation's mighty fabric all
 Shall be to atoms riven;
 The skies consume, the planets fall,
 Convulsions rock this earthly ball;
 There's nothing firm but Heaven.

A pilgrim stranger here I roam,
 From place to place I'm driven;
 My friends are gone and I'm in gloom,
 The earth is all a lonely tomb,
 I have no home but Heaven.

The clouds disperse, the light appears,
 My sins are all forgiven,
 Triumphant grace has quelled my fears;
 Roll on thou sun, fly swift my years,
 I'm on my way to Heaven.

Should war's turmoil, and passions boil,
 Like Etna's burning levin,
 Should sins and wrath the nations sweep,
 A tempest o'er the howling deep;
 I'll not be long from Heaven.

"MEN'S HEARTS FAILING THEM FOR FEAR."

Jesus Christ when on earth gave his disciples signs by which we who see them may know that his second coming is near, even at the doors. He told them there should be signs in the sun, moon and stars; which would directly precede his glorious advent. These signs have been seen, and the hearts of the wicked are failing for fear. The awful conviction rests upon their minds that Christ will come. They are afraid that these things will come to pass. And they try with all their power to shake off this conviction, and scoff, and cry "peace and safety," and "where is the promise of his coming?" And when they hear some evil servant preach, "My Lord delayeth his coming," they extol him to the clouds. But sudden destruction awaits them! The indignation of God will come like a whirlwind! His fierce wrath will soon be poured upon a wicked world! Their feasts will be turned into mourning, and their joy to lamentation! Their cries of peace will soon be changed to cries for mercy. O what a time of trou-

ble that will be! But the people of God will then be delivered, "every one that is found written in the Book." Then will the sanctuary be cleansed from all unrighteousness, and all will be "Holiness unto the Lord." Sin will then be swept off from the face of the earth. The stone cut-out of the mountain without hands, will smite all earthly kingdoms and human governments upon their foundation, and they will be blown away like the chaff of the summer threshing floors, so that no place will be found for them: and the everlasting kingdom of God will be set up, and the saints of the Most High, the the meek and lowly followers of Jesus, will take the kingdom and possess it forever, even forever and ever. O ye slumbering virgins, if you would possess the kingdom awake, awake, trim your lamps and prepare to meet the Bridegroom!

Yours in hope of speedy deliverance,

H. H.

Signs of the Times.

THE RICH ARE IN DANGER.—"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." You who are laboring unremittingly to "join house to house, and lay field to field," without a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging those golden chains with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is to every fallen child of Adam: to the rich, and to the man hastening to be rich, the difficulty is infinitely increased; with a profusion of the gifts of God: the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver; with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the sun of prosperity. Intimately he was acquainted with the human heart, who looking around upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed, "Ay, these are the things that make a death-bed terrible!"—*Rew. Henry Blunt's Lectures.*

HOW IT STRIKES A STRANGER.

Extract from a letter received from a brother in Virginia, not an Adventist:

In connection with the subject, however, I certainly do think it is something like boy's yelling after they have got out of the woods, for the clergy to wait until the time understood by Adventists, had passed, and then bravely set to for the purpose of showing the absurdity of the doctrine. But with the shocking want of magnanimity to be found in this degenerate age, it is not to be wondered at.

E. C. C.

Voice of Truth.

Rochester, N. Y., May 1, 1844.

WESLEYAN METHODISTS.—This once humble people have joined with the older sects in "eating and drinking with the drunken." The Editor of the "True Wesleyan" for December 23d says,

"The Wesleyans at the first church in Lowell are holding a Fair, which promises to aid them considerably in raising funds to meet their expenses. We hope our friends there will join heartily in the enterprise. A collation will be served up on Monday evening, at which we intend to be present."

Why do men exhibit such uncalled for hostility towards the poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that they will be found crucifying the Saviour afresh.—*Ex. paper.*

THE END OF ALL THINGS IS AT HAND."

Peter.

"Like the angel's voice sublime,
Hear'd above a world of crime;
Crying of the end of time."—J. G. Whittier.

One foot on sea and one on land,
See the mighty herald stand,
As he utters his command.

See him lift his hand on high—
Swear that time shall shortly die
Sounding forth the "Midnight Cry."

"His voice is like the lion's roar,"
The trembling earth from shore to shore
Echoes, "Time shall be no more!"

Give to God the glory!" Fear!
Lo! the judgment hour is near;
'Tis hastening, and will soon appear."

On, the gospel armor gird;
Watch and pray—believe the word
Of the angel thou hast heard.

"Rocks and mountains on us fall!"
Soon, poor sinners, you will call,
When your hopes have perished—all:

When the clouds of vengeance lower,
Who, oh who! may bide the hour—
Unrescued by the Saviour's power?

In the covert of thy side—
Then, Lord Jesus, let us hide—
So shall we that day abide.

E. C. C.

Rochester, 2d May, 1844.

PSALM OF DAVID—XXXVII.

Fret not thyself because of evil doers,
neither be thou envious against the workers of iniquity:

2 For they shall soon be cut down like
the grass, and wither as the green herb.

3 Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait on the Lord, they shall inherit the earth.

10 For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be forever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

25 I have been young, but now am old; yet I have not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein forever.

30 The mouth of the righteous speaketh wisdom and his tongue talketh of judgment.

31 The law of his God is in his heart: none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not; yea, I sought him, and he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressor shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

ROME.

The following item by the Hibernia, is copied from the "Weekly Herald." Compare it with the following: "The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment weeping and wailing, and saying, alas, alas!" &c. Rev. 18: 15, 16.

THE PAPACY AND THE GREAT POWERS.—The Tablet, a Catholic newspaper, takes a gloomy view of the present state of the Papal dominions, and the dangers which threaten them from several quarters. Amongst the most dangerous of these enemies is said to be Russia, whose emperor is denounced as "the great Antichrist of the north," and from whose rule, when once it includes Italy, is predicted "a hideous persecution and calamity, such as the Church has never yet hardly witnessed." The other enemies of the Papal see, besides its own insurgent subjects, are said to be England and France, and the following is a summary account of its alleged position at the present moment:—"Besides, then, the local and social convulsions of Italy, we have hanging over the Holy See—first, the armed Protectorate of Austria; secondly, the efforts of Russia to gain, at least, so much influence in Rome, as shall prevent the publication of unpleasant documents; thirdly, the endeavors of England to cajole the Pope into putting the screw (spiritual) upon his too ardent subjects in Ireland; and, fourthly, the endeavors of France to secure the same advantage against the Catholic subjects of that kingdom. The Pope, unable to uphold his temporal dominion without Austrian bayonets, and the three most powerful cabinets of Europe applying all their craft and force to compell his Holiness to abuse his spiritual power to the common injury of Christendom! Luckily, the hand of God has carried the Church through as great dangers as the present, and has promised to carry her through all dangers; otherwise we would say that this was no very pleasant prospect.